The Priest

Edited By Priests For Priests

1892-1952

Most Rev. Francis X. Ford, M.M.

on the day of his Episcopal Consecration
September 21, 1935

ovember, 1952

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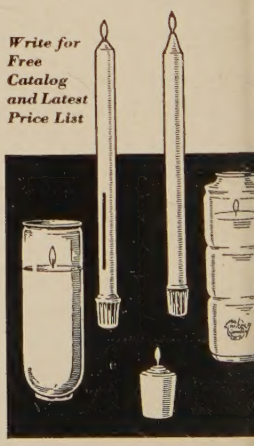

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The eight Catholic parishes of Muskegon, Michigan, banded together last July 7 to embark on a fund-raising campaign for completion of their new high school now under construction. On the following September 25, the campaign closed with 4,079 subscriptions totalling $750,368, an amount far in excess of the campaign's $500,000 expectancy. With 824 prospective contributors still to be heard from, the final total is expected to be much higher. The average gift was $183.

This is still another example of what is being accomplished for all types of Catholic institutions throughout this country and Canada in fund-raising campaigns planned and directed by Lawson Associates, Inc., the fund-raising counselling organization that plans and directs to success more Catholic campaigns than any other in the entire field.

For Facts
on other recently completed campaigns by Lawson Associates,
TURN TO PAGE 5

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●

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●

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Francisci X. Ford, E.M.

WE TRUST that our readers will realize we are not anticipating the judgment of Holy Mother the Church if for our own private purposes and devotion we visualize an entry in the Ordo like the line that forms the title of this brief memento of Bishop Ford of Maryknoll.

It is simply that we recall so vividly during our grammar school and high school days, when Maryknoll was still young, how ardently she popularized the life of Theophane Venard who became as a result as real to us as any hero of American life. It would be fitting and gratifying if the youngsters of the not too distant future might one day look up to Bishop Ford in the same way. Maryknoll has now come of age, having reached a magnificent maturity in the death of her son, Francis.

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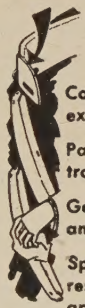

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To his memory we dedicate this issue of THE PRIEST. R.I.P.

Random Notes

CONGRATULATIONS to OUR SUNDAY VISITOR on its new format — four additional pages including two of four-color comics. On the first Sunday the new edition went on sale, many pastors had sold out before the last Mass, and the next day Huntington was swamped with telegrams placing increased orders. The editor is confident that his circulation will zoom to a million weekly before the end of the year.

* * *

Just after reading Fr. Garman's appeal for ornamental baptismal and marriage certificates in our last issue, we received a circular from the J. S. Paluch Company of 2712 N. Ashland Avenue, Chicago 14, advertising the very thing Fr. Garman suggested.

* * *

We finally hit on a way of getting variety in our pamphlet rack. We simply write to the various publishers and order two of everything they have. Then we stock up the racks and the little pockets renew themselves automatically. A few of the titles are "turkeys," to be sure, but you can't get too badly stuck when you're ordering only two copies of each.

THE PRIEST **NOVEMBER, 1952** **VOL. 8 NO. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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'Quotable Quotes'

WE HAVE long had the suspicion that Cardinal Manning has suffered at the hands of posterity by having been so long and so often set off against Cardinal Newman as the "villain in the piece." Be that as it may, we are ardent admirers ourselves of the stern, somewhat coldly intellectual, and ascetic old man who did so much to put the Church in England back into public life and public esteem. We are also very much interested in articles about him. One which caught our eye appeared recently in the (London) **Tablet** from which we quote with great delight. It is the Cardinal at his best, we think; perhaps it also shows why some could so easily look at him consistently at his worst.

Said Manning to Meynell: "Do you know that the Jews are taking better care of their working girls in the East End than we are? What are our people doing? Oh, I forgot, they are examining their consciences." At another time, the Cardinal remarked of some of his fellows: "I have always known they were good Catholics; perhaps one day they may be good Christians." The trouble? Perhaps he answered this question when he said, again, "We are putting up statues to saints instead of being them."

One can imagine the reaction of some of his contemporaries when these biting remarks were bandied about, losing nothing in the telling, of course.

On the milder side, to complete the picture, one ought to quote as well the beautiful and tender

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observation: "If we only knew how ready God is to forgive us we should never offend him."

Incidentally, we have made these extracts from a forthcoming book by Viola Meynell (**Francis Thompson and Wilfred Meynell,** Hollis and Carter) now running piecemeal in the **Tablet.**

Spirituality in America

THERE'S one thing certain. Heaven is going to teem with women. Strikes us that somehow they're constitutionally built for salvation. If you don't believe it, take your Directory and compare the total number of Brothers in the country with the corresponding number of Sisters. All right, then, add in the number of priests and they still outstrip us men in their zeal for the things of God.

Check your Communion railing tomorrow and notice the preponderance of women. Look out over the crowd at daily Mass and Benediction.

Every parish has its "church mice"—mostly women—assisting at all the Masses, daily Communicants, spending hours before the Blessed Sacrament. So that when we read books like Lehodey's and Boylan's on prayer, we wonder if many of these people have not passed through simple to mystical prayer without knowing it. Being spiritual illiterates without regular direction, they would not recognize the stages of their progress.

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Currente Calamo

The results were disappointing. The articles fell like so many stones in the desert. There was even less than the usual reader reaction.

And still we feel, somehow, that there is a deep vein of spirituality to be tapped in America. If only there were some way of reaching those chosen souls among the laity, of giving them systematic instruction in prayer.

When it comes to the Sisters, the case is even more urgent. They are so often neglected in this regard. They have their annual retreat, then they are left on their own, except for the weekly visit of a confessor who, it must often strike them, can't get out of their convent fast enough. Yet there must be thousands of them practically on the threshold of ecstatic union. And why not? Their life is set up with the sole purpose of facilitating prayer and union with God. But so seldom is there anyone to give them inspiration and proper guidance. . .

Ethiopian Liturgy

CARDINAL MASSAIA, who wrote up an account of his missionary labors and his pioneering work among the Ethiopians at the expressed command of Pope Leo XIII who had created the ardent Capuchin a Cardinal, often had to serve as his own Congregation of Rites and Commission for the Authentic Interpretation of the Canons of the Code. The following incident, which seems to prove it, we gleaned from the Capuchin Clarion which has more than once

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Massaia consecrated Bishop De Jacobis at a time when persecution was rampant and the Moslems were stirring with hatred against him. The consecration took place in a small hut on the seashore. A boat was ready for escape in case of an assault. The hut measured about 14 feet long and 11 feet wide.

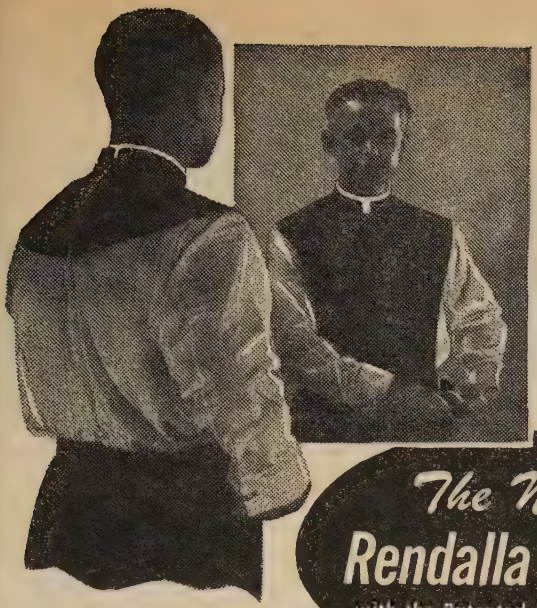
Three trunks, one on top of the other, formed an altar for the consecrating bishop; another two a small altar for the bishop to be, while two others served as seats for the two pastors. The native who served wore loaded guns at his hips, constantly looking out for any enemy move.

There were enough miters for the ceremonies, but there was only one crosier. Massaia gave his to De Jacobis. Since there was neither an extra pectoral cross nor a ring, the Capuchin willingly gave his to the new bishop even though they were made of plain metal. Bishop De Jacobis treasured these possessions and, at his death, requested that the ring be sent to the Superior General of the Lazarists.

Perhaps no other consecration was performed under similar conditions and restrictions, but Cardinal Massaia himself said: "Nevertheless, in that consecration the grace of the Holy Ghost did not descend in a limited or less abundant manner in that hut than in those performed in the splendor of basilicas."

Six Years En Route

Incidentally, it was a hundred



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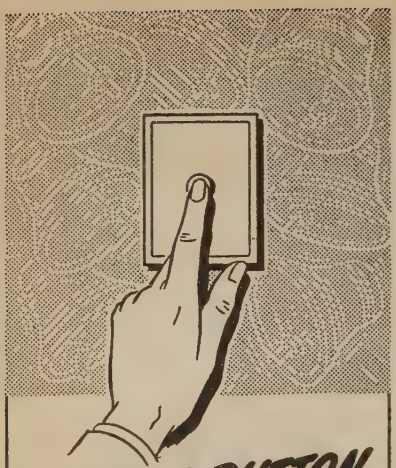

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years ago that Massaia set out for the mission fields where he was to labor for thirty-five years. It took him six years merely to reach his destination. Another time it took him three years to get an answer back from Rome on a ticklish point of law involving the validity of native Baptisms.

We are reminded not altogether irrelevantly of the experiences of a missionary bishop in the wilds of the Philippines who gave us a talk many years back at the old Sulpician Seminary. He began with an apology for some of the things he had been forced to do out of sheer necessity.

One of them we recall most clearly even yet. On a sick call to an old woman who was dying of dysentery and neglect in a dirty tumbled-down shack, he found it impossible to enter in view of the intolerable stench. After several unsuccessful tries, he solved his problem by a device he swears was a gratia gratis data. He lit a big cigar, puffed it to the point where it resembled a brush fire, and safely hidden behind his own smoke screen, administered the last rites—**digne, attente ac devote!**

Cardinal Faulhaber's Mass

WE read recently that a spate of stories is circulating through Germany regarding the late Cardinal Faulhaber. Here is one submitted by Father F. Markert, S.V.D., of Techny, Illinois.

Father Faulhaber was professor of Old Testament exegesis at the University of Strasbourg. Though

Continued on Page 866

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The Priest

Vol. VIII NOVEMBER, 1952 No. 11

Editorial Comment

Huxley's Hodgepodge

WE were both somewhat amused and somewhat annoyed to note that Julian Huxley is still harping away on his old theme, the current need of a natural and man-made religion. The press, religious and secular, carried a release recently that at Amsterdam to a world congress on Humanism and Ethical Culture he had once more expounded his now somewhat shopworn creed, Evolutionary Humanism.

It is essentially "religion without dogma" that he would have; but it is soon seen to bristle with dogmas — Huxley's own. He once (1927) called it "Religion without Revelation" in a rather longish exposition of this pet idea—to which Ronald Knox retorted, "Religiosity without Reason would have been a more apt christening."

It does in fact embrace most of the modern dogmas of his particular set: birth control, divorce, the worship of science, the special preeminence of Darwinian evolution (as espoused so ably and persistently by grandfather T. H.), the social efficiency of eugenics, atheism, casualism, the pseudo-mystical worship of biology, the increasing intrusion of the state into the field of education and human welfare.

If any professional student of the history of religion ever bothers to examine this hodgepodge, he will recognize at once that Julian Huxley stands to it not as an inventor but as a systematizer. He found the materials ready at hand; his contribution is chiefly to label them (having set them down in some order) as "Religion." Many of the elements, in fact, which he would utilize for the construction of his "brave new world" have already been tested and found wanting by his own brother, Aldous — the very phrase serving him as a title for a savage satire.

Nor it is any novelty for Julian Huxley to propose a new religion. His model here is probably Auguste Comte, the founder of Sociology which as he understood it, and as few have understood it since, was offered in the guise of religion. Comte saw clearly the pressing need of a religious drive and devotion. So too did a disillusioned Renan after he found that Science had failed to renew the face of the earth. Huxley's own great-uncle, Matthew Arnold, was keenly aware of the role of the religious attitude towards life. He characterized the England of his day not without reason as "a civilization with many virtues but without lucidity and without largeness of temper." Without faith himself, he wanted his fellow countrymen to cast their lot "boldly with the sages and the saints."

Huxley does not speak much of the saints, unfortunately; and he has implied that the model sage is, of course, himself. Wrapping his mantle about him, he has said gnomically that the purpose of his scientific humanism is "to have life and have it more abundantly." (Isn't there something familiar about that, Doctor? An echo of Darwin, perhaps?) As for the saints, well, they are so definitely Christian, you know; and Christianity no longer belongs.

"The Christian ethic and Christian doctrine," he once wrote, "though they have left an indelible mark on our Western civilization in their insistence on the overriding value of the individual personality, on the necessity for sacrifice, and in many other ways, are no longer either a primary or an essential part of its framework. New attitudes, new values, new needs have come into being." Of these new attitudes, values, and needs he is the self-appointed and tireless propagandist.

His Sounding Board

UNESCO, whose first Director General he was, he would have used as a schoolroom for the dissemination of such ideas. He provided it with a sixty-two page pamphlet, *UNESCO, Its Purposes and Its Philosophy.*

This turned out to be rather Huxley's purpose and philosophy. True, the pamphlet had no official sanction but it bore the name of the Director General, and it caught the attention of many often to the detriment of UNESCO. We were just then all wondering what UNESCO might turn out to be, a little doubtfully, a little fearfully. We doubted and we feared the more thereafter. True, too, that a wise and practical suggestion by Jacques Maritain came to offset the implication that Huxley was to set the philosophical tone of the strange new international bureau to educate the world. Maritain cited the impossibility of speculative agreement "on the same con-

cept of man, of man's knowledge, or of the world" and urged instead "the affirmation of a single body of beliefs for guidance in action." He appears to have carried the day.

For all that, many of us were not altogether reassured. When moreover we read consecutive issues of the *United Nations World* that contained glowing praise of contraceptive methods in Japan and encomiums on the immorality of Sweden or tended to dismiss objections against birth control as unreal we found ourselves bogged down again in our old fears. What, we thought, is to unite the UN: the strands of traditional Christianity which underlie the ideals of the modern world, or ropes of sand devised in vain for the occasion? We puzzled, too, as we read faithfully each day *My Day* with its coy little asides on human rights by a distinguished member of the Committee. Who are these people legislating for the world, and for what do they stand?

It Will Bear Watching

UNESCO will bear watching, for that matter, in any number of ways: "Its unique support of world government, its glorification of the man without a country, its unwarranted intervention and intrusion in the educational field in the United States, its complete lack of interest in American traditions and customs and ideals, the soulless character of the internationalism that it espouses, all these attitudes can spell ruin to our glorious country if we are not on the alert and vigilant"—thus Archbishop Connolly in an address to the convention of the National Council of Catholic Women held in Seattle.

But to return to the man and the philosophy which led us into something in the nature of a side issue. How can Julian Huxley be so naive or so credulous as to think that he can impose a potpourri of scientific facts, p s e u d o-scientific allegations, mere materialistic hypotheses, unfounded hopes and outright errors on the peoples of the world in the name of a new religion?

Comte failed. Renan failed. Matthew Arnold failed. Huxley will fail too. There can be no religion without revelation, without a foundation, real or imaginary, in the supramundane (we do not say supernatural because of the distinctive overtones of the term). This would seem to be a fact quite conclusively attested to by history. Nor need Huxley go far back into the mists: the case of Renan, so like his own is close at hand and something of a *cause célèbre*.

"It is you who are the sceptics and we the believers," he wrote to the critical minded of his day. "We believe in the work of modern times, in its sanctity, in its future, and you blaspheme it. We believe in hu-

manity and its divine destiny and you laugh at it; we believe in the dignity of man, in the goodness of nature, the rectitude of his heart, in his right to the attainment of perfection, and you shake your heads at these consoling truths and prefer to dwell on the dark side of things." This is the optimism of Huxley, too. Substitute Darwin and Freud and the power of state education for whatever gods Renan worshipped in his religion of science and the picture is the same.

The Archetype

Whether or not the final pessimism of Renan will descend upon Huxley remains to be seen. Here it is, though, in the archetype as expressed forty years later: "It seems possible that the collapse of supernatural belief will be followed by the collapse of moral convictions and that the moment when humanity sees the reality of things will mark a real moral decline. Under the influence of illusions the good gorilla succeeded in making an astonishing moral effort. Remove the illusions and a part of the factitious energy that they aroused will disappear. If you take away the working man's beer you must not expect to get the same amount of work out of him." And again, "We are living on the perfume of an empty vase."

It is interesting to speculate on the sources of Huxley's implied confidence in his ability to create and impose a new religion on the modern world in spite of the failures of his forebears. One may hazard a guess in advance that he failed to appreciate their failures. Not having much knowledge of religion themselves, having been taught to view it under the light of materialistic anthropology, and comparative religion, or Freudian psychology, he and his fellows are not likely to comprehend its unique nature and its inimitable driving power. Failing to see, as Dawson points out in *The Judgment of Nations*, that the modern world is sick almost unto death precisely from a starvation and frustration due to the absence of any real religion, Huxley and his fellow humanists and ethical culturists cannot gauge the enormous scope of the task they lightheartedly attempt. Men ask for the bread of life and they are tossed a stone.

Julian Huxley stands before the world as a scientist. What has science to offer? In a down-to-earth examination of its humanistic pretenses Norman Foerster in his *American Criticism* could only find it seriously wanting. Speaking of Walt Whitman, who incidentally could do more with his "barbaric yawp" than Huxley with his pale abstractions, Foerster sums up quite moderately what modern science teaches about man: "Our present science

lends little support to an inherent 'dignity of man' or to his 'perfectibility.' It is wholly possible that the science of the future will lead us away from democracy towards some form of aristocracy. The millenial expectations that Whitman built upon science and democracy, we are now well aware, rested upon insecure foundations . . . The perfection of nature, the natural goodness of man, 'the great pride of man in himself' offset with an emotional humanitarianism—these are the materials of a structure only slightly coloured with modernity. His politics, his ethics, his religion belong to the past, even that facile 'religiousness' which we hoped would suffuse and complete the work of science and democracy . . . In the essentials of his prophecy, Whitman, we must conclude, has been falsified by the event." Whitman, in a word, Renan's word, lived on the perfume of an empty vase.

Julian Huxley, we have said, stands before the world as a scientist. What is scientific about this new religion of his? Absolutely nothing! It is not only that religion does not lie within the purlieus of science but that Huxley has himself wandered quite far beyond its bounds. What has happened?

Morris Cohen has ventured the opinion that in the public mind "the scientist has taken the place formerly held by the priest, as one having access to absolute truth or omniscience." He adds, more relevantly to our purposes, that "with regard to the nature of the scientific method scientists themselves are not always possessed of clear and sound ideas," the proof being "the character of their utterances on politics, religion, and all sorts of other issues." When one ventures into the field of the so-called "social sciences" the danger becomes intensified, for "students of social science are interested not only in facts of existence but in promoting certain more or less partisan purposes."

The Term "Social Science"

The very use of the term, social science, tends to produce, in his opinion, "a pretension that it is not justified and therefore inimical to the very spirit of science." There is an indecent rush connected with these pursuits that clashes with the impersonality of true science and its cold indifference to immediate objectives beyond the larger question of truth. One may easily become a prey to his own emotions, patriotism or pride or fear or the will to win, as exemplified by the professors under the Nazi heel who preached sheer nonsense in the name of anthropology or the Soviet puppets who oppose Lysenko to Mendel and Morgan under the influence of Stalin "that man whose penetrating eye and genius corrects our er-

rors in all our activities—in the political sphere, in the economic life, in the field of science" (the President of the Soviet Academy of Science, August 26, 1948).

We think that Julian Huxley has fallen into this trap. He has come to share public opinion about the role of the scientist as saviour; he has forgotten to employ the care he must certainly exercise in his own specialty, biology, the patience necessary, the disinterestedness and the prudence. He has had a taste of glory as a prophet; he has found that he can command audiences who share his own unscientific prejudices; he can write books that create a stir in that small world of his; he can see himself haranguing in Amsterdam or in Sauk Center and find his remarks repeated in the *New York Times*. He has, as they say, "gone hog-wild." But he will never create a religion. These dead bones of fact and alleged fact shall not live.

The pity of it all is that he cannot be dismissed merely as another wild-eyed enthusiast. Though his attempt at rousing religion is ludicrous in fact, his insistence on the use of public power to propagate ideas which he and too many other "intellectuals" find fascinating is no crude joke.

Our "moral certitudes" (which are not certitudes at all), he feels, can and should be manipulated at will by an organized society — "Society must make rational use of an irrational mechanism to create the system of values it wants," he once wrote; for, after all, in his view, "the human individual is quite strictly meaningless in isolation; he only acquires significance in relation to some form of society." He would have the world made to realize "that proper social organization can be made to promote, and is indeed the only adequate means of promoting, both the degree and variety of individuation among the members of society." Science and government combine to rule the world they have first of all made.

Totalitarianism

This is not a pretty picture, nor is it of any avail for Mr. Huxley to decry the evils of totalitarianism. This is totalitarianism; the very stuff of which it is made. He is indeed describing rather well what went on in pre-war Japan or in Nazi Germany and Italy, or what is taking place before our eyes in present-day Russia.

One need only look back on the "confessions" of martyrs to Communist oppression, wrung out of them when they were reduced to a kind of pulp and robbed of their distinctive human faculties of intellect and free-will, to see how the state can utilize an "irrational mechanism" in Huxley's own words "to create the system of values

it wants." The technique begins with a fairly simple kind of psychology, the use of the crude lie again and again, in the Nazi fashion, and ends with the utilization of horrifying devices we in the West do not yet quite understand which batter down the last stronghold of personality and make of what was a man an amorphous mass to be shaped at will by a commissar. A victim is robbed, thus, even of the glory of martyrdom—he is made a mockery of himself. Only God can see deep within the poor imbecile, who mutters preposterous lies and betrays his trust woodenly, the vestiges of a man who has made the heroic act of love of Him.

No thank you, Mr. Huxley! Keep your panacea to yourself. —*G.J.G.*

Fortress or Refuge?

The modern apostle should concentrate on the most intense and widespread use of his most effective instrument, i.e., his life exposition of his apostolic message. That would mean that his own life, made a vivid portrayal of that message by the utmost in sanctity it is given to him to achieve, should really be paraded before men. He must go to men since men probably will not come to him. Much more of his time should be spent in the market place, in the union halls, in conference places, in the outer world where men live their lives, than has been true in the past. The rectory should be much more of a central office and place of refuge than a fortress wherein the apostle lives securely. It is much too easy to go on the defensive, to hide his light under a bushel, to do only what the express demands of men make necessary, than it is for the apostle to go out among men, meet their constant rebuffs, amused tolerance, contemptuous misunderstandings, and even pity. Yet, it is precisely to men who will meet him thus that the apostle is sent.—Walter Farrell, O.P., in **The Thomist.**

No Sad Saint

Blessed Pius X used to often quote the saying of St. Francis de Sales: "A sad saint is a sorry saint." The Pope himself was always good-humored and did not hesitate on occasion to poke gentle fun. During one audience, for example, he noticed a massively built pilgrim resolutely elbowing her way forward in an effort to gain a position in the front row. The Pontiff watched her for a moment. His eyes twinkled, then he smiled at her as he said: "My daughter, it is certainly true that faith moves mountains."—**The Redemptorist Record.**

The Privation of Christian Burial

Charles A. Kerin, S.S., J.C.D.

Is it not futile in America?

CHRISTIAN BURIAL, as defined in canon 1204, includes both the religious funeral rites and burial in blessed ground. There are good reasons for believing that Christian Burial must almost never be fully denied to a deceased Catholic in the United States. The solution for most problems in this matter, in our country, is the obtaining a permission from the Ordinary for a partial denial, that is, the limiting of the usual ceremonies, the omission of bells and music and all publicity. The reasons for this opinion will be set forth in this article. Partial denial of Christian Burial will be considered in detail in a later contribution, as well as some hypothetical cases.

The more one studies canon 1240, the more one becomes convinced of the mercy of the Legislator in this matter. And yet, we still have those who will be rigoristic in the application of this essentially benign canon. How many still insist: "Either they get everything or they get nothing!" Others will declare vehemently that "We must draw the line somewhere," meaning that a certain worthiness is to be ascertained on the part of the deceased before the Church "grants the favor of Christian Burial."

Such persons betray an ignorance of the penal nature of canon 1240, 1; they fail to give full value to the mitigations introduced by the Code into pre-Code legislation.

The granting of Christian Burial is neither an approval of the life of the deceased nor a sign of his salvation. It is a last effort on the part of the Church to do something for one of her members. The reception of Christian Burial is not a favor, but both a right (canon 1239, 3), and an obligation (canon 1215), which must not be omitted except according to the law (1239, 3).

No norm of *worthiness* is demanded; a norm of *unworthiness* might be said to be set up in the catalogue of extreme cases in canon 1240, 1. One therefore does not ask how *worthy* the deceased was, but how *unworthy*. One may be quite unworthy of the name of being a good Catholic, yet not incur this penalty.

For example, carelessness, negligence, indifference in the practice of one's religion are not included in canon 1240, 1, unless they constitute such a one a "public and manifest sinner" (c. 1240, 1, 6), which is

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This was the subject of Father Kerin's doctoral thesis at the Catholic University.

not usually the case. The privation of Christian Burial by Divine Law, to prevent scandal, is another matter. The faults just mentioned do not deprive one by Ecclesiastical Law.

A Penal Canon

Canon 1240, 1 is a penal canon, even though it is not contained in Book Five of the Code. As an Ecclesiastical Penalty, it is incurred only when the crime it is intended to punish is "perfect in its kind according to the proper meaning of the words in the law" (c. 2228). To refuse Christian Burial is to pronounce a Declaratory Sentence, formally announcing that the canonical crime has been committed and the canonical penalty incurred. The mitigating clauses of canon 1240 make it most rare that this crime will be verified.

Nor should we wonder at the studied reluctance on the part of the Legislator to inflict this penalty. The Denial of Christian Burial is one of the severest of penalties. It is intended for only the worst offenders, not against the law of God, but against ecclesiastical public order. It intends the burial of the delinquent without the offices of the Church, and away from the usual burial places of Christians, that is, in some field, garden or other nondescript place. This is undoubtedly an extreme penalty, to be dreaded by any Catholic and to be used by the Church only as a last resort in her efforts to promote the common good of the Faithful.

The excusing clauses of the canon, which make its application so rare, are better understood if we recall that, while the Church legislates for all Christians, all the baptized (c. 12), it has primarily in mind a Catholic society, especially in its canons on the preservation of public order.

To appreciate fully the intention of the Legislator in regard to this penalty, we must picture the penalty as applied in such a Catholic society, e.g. an almost one hundred percent Catholic community. The deprived could be brought into no church or cemetery used by the community, nor is it likely that the surviving relatives would seek a purchased substitute in any of the out-of-the-way chapels of the insignificant sects. Such a thought would be abhorrent to Catholics *in a Catholic community.*

The consequence is a penalty similar to excommunication, exclusion from association with the faithful, in this case, even the faithful departed. The desired effect is a thoroughly public disgrace, deliberately intended by the Legislator, for notorious violators of the public order, as a salutary warning to others.

Such a severe penalty should not easily be incurred. For this reason the Legislator has surrounded it with mitigating clauses to restrict its application to extreme cases. Any sign of repentance for the crime restores the lost right to the deceased (c. 1240, 1).

The crime must be "notorious," that is, not only publicly known, but publicly known as obviously culpable: unconcealable and inexcusable. If the crime can be concealed, if there is any mitigating circumstance, the crime is not canonically notorious.

In case of persistent doubt, not of worthiness, but of unworthiness to the degree required in canon 1240, 1, the right of the deceased is not to be denied, but to be granted "remoto scandalo." The Legislator could have said "if scandal can be removed." He did not, but rather ordered that it be removed (c. 1240, 2). The scandal in question is not, of course, "pharisaical" scandal—the "oh"ing and "ah"ing of superficially pious persons—but rather "theological" scandal—the encouraging of others to sin.

In view of these almost nullifying provisions, contained in the canon itself, it must be concluded that the Legislator intended this severe penalty only for those who are notoriously culpable and notoriously unrepentant, hopeless delinquents, unworthy of any mercy. This conclusion seems supported by the fact that the Privation of Christian Burial is a vindictive penalty (c. 2291, 5), that is, it is primarily intended to frighten others; secondarily, to punish the deceased.

Now it is respectfully submitted that even if a clear-cut case, perfectly fitting the exact requirements of canon 1240, 1, is encountered, the obtaining of these two ends—the frightening of the living and the disgrace of the deceased—is frustrated by circumstances in the United States, and therefore the execution of the full penalty may not only be useless, but even harmful to souls. Obviously, if the execution leads to harm to souls through leading them into sin, it is prohibited by Divine Law itself.

Evading The Shame

The ends intended by the Legislator cannot be obtained, in our country, because of the easy availability of Protestant and secular funerals, and of non-sectarian cemeteries. In a predominantly Catholic community, recourse to these would be abhorrent to the Faithful, but experience in the United States proves that such recourse is not abhorrent to Catholics who, because of a diluted faith, resulting from their living in a predominantly Protestant society, all too frequently are prone to have recourse to these socially acceptable substitutes.

Thus, the total disgrace of the deceased and the frightening of others are unobtainable, for our Catholics are well aware that not only is there no public stigma attached to Protestant and secular funerals, in the eyes of the community, but, on the contrary, these are considered by the community as equally respectable as Catholic rites. The execution of the penalty is therefore useless in that the ends desired are usually unobtainable.

The full execution of the penalty is also frequently harmful both to the family and to the faithful in general. It throws the Catholic relatives into the waiting and willing arms of the Protestant clergy or the undertakers, with their non-sectarian religious service. The Church seems all the more harsh in the light of the assistance and sympathy of these competitors. The family may well be lost to the Church by their committing a rash action in a moment of grief and anger.

It is of no use to say that "They are a small loss!" The Church is on earth to win souls, not to drive them away, and no one must be considered as worthless, especially when he is acting under the influence of distracting sorrow.

The rest of the faithful are made careless, aware as they are that they need not fear excessively the ecclesiastical penalty, since even apparently "good Catholics" do have recourse, in their desperation, to Protestant or secular funeral rites, and, as far as the community is concerned, are thought none the less of. Therefore, the full execution of the penalty may lead to scandal—the leading of others into sin.

Exceptional Factors In America

These circumstances of American Catholicism: 1, that the faithful form a small minority of by far the majority of our communities and are consequently weakened in their Faith; 2, that the community as a whole regards all religions equal and all funerals equally honorable; 3, that Protestant and non-sectarian funerals are readily available substitutes for Catholic burial and that Catholics are all too ready to have recourse to these substitutes—all these factors render the full execution of the penalty all too frequently not only useless but even harmful.

Exceptions, of course, will be met. In a thoroughly Catholic community and in a throughly Catholic family, the penalty could be executed in full. Again, Divine Law itself may dictate the full privation, even in cases not strictly included in canon 1240, 1, because of the outrageous character of the deceased as publicly known. But the fact remains that, given the circumstances of non-Catholic America, the full execution of the penalty is usually futile.

The practical alternative to full privation of Christian Bur-

ial is the obtaining from the Ordinary of permission for a partial denial of the usual rites. By limiting the solemnities, omitting the music, the tolling of bells and prohibiting any publication of the place and time of the funeral, there can usually be expressed by the Church an evident disapproval of the life of the deceased, sufficient to disgrace him and, at the same time, to deter others from emulating his example.

Undoubtedly, there will occur cases where even this procedure is ineffective, and there will be no alternative to full privation lest scandal be given. But it must be admitted that what gives most scandal to the faithful is not the granting of some limited rites to an unfortunate, but the granting of the same rites both to those who have tried to lead a good life and those who have repented only on their death bed or who are doubtfully worthy in the eyes of the faithful. The partial privation solves this problem.

How Many Dayes?

The Princeton University Library has revealed that a 225-year-old copy book of a New Jersey school boy contained this unusual arithmetic problem: "A certain man and his wife did usually drink out a Vessell of beere in 12 dayes and the Husband found by offten experience that his wife being absent it would last him 20 dayes. The question is how many dayes the wife would be drinking it alone?"—**The Catholic Educational Review.**

Even Have A Synagogue

Many times in history, Jewish synagogues and temples have been closed by law, yet Jewish religious life has continued intact because the center of Judaism resides in the home. The mother, lighting the Sabbath candles; the father, blessing his children at the table; the scroll (mezuzah) on the doorpost which signifies that God is in the home—each of these is an integral part of Jewish life.—**The Literary Digest.**

Inflation Note

The little French D.P. Sister wrote to the convent butcher to complain of the rising cost of meat: "Monsieur, you are much dearer to me now than when we were first engaged."

—**Contributed.**

The Apostolate of Example

A voice of thunder for weal or woe

Denis Sheehan

MANY of us are inclined when dealing with Original Sin, either in theory or in practice, to concentrate on two of its effects, a weakness of the will and a strong inclination to evil, to the exclusion of the third, darkness of the understanding. Admitting that sometimes it is a case of "none so blind as they who will not see," there is in all of us that tendency towards poverty of spiritual vision.

Personal experience proves all too clearly how easy of achievement evil can be, whereas the accomplishment of good requires honest, constant, unremitting effort. The natural pull is downwards, not upwards. St. Paul is ever stressing the conflict between the spirit and the flesh. The evil that we will not, that we do. Yet it is a different story when it comes to doing the good that we will.

Nevertheless, much more serious, because not so obvious, is darkness of the understanding, the inability to see things in their proper perspective, i.e., from God's point of view. Never is this more noticeable than in our attitude towards the apostolate of good example.

Through an insufficiency of cerebral grey matter, few can participate directly in the press apostolate beyond encouraging the Catholic Press and literature amongst our people. Many are not blessed with the gift of eloquence, and we can only do our best in the pulpit, and trust in God to supplement our faltering efforts.

Our financial acumen, or lack of it, may never lead us to Wall Street. We may not have a flair for organization or administration, and we may not aspire to Thomistic heights in theology and philosophy. Our lives are usually spent in country, town, or city, so we cannot participate in the big harvest of the pagan mission fields.

But, irrespective of ability or opportunity, all of us without exception can do vast good for God, ourselves, and our people by sheer force of good example. Let us examine the whole question under three headings: (1) Example as between priest and priest; (2) as between priest and layman; (3) as between priest and child.

Edified by a Layman

First, let us consider example as between priest and priest, especially as between senior priests and those young in the ministry, for the latter are still in the formative stage and are more susceptible to example—for weal or for woe.

The author writes from Aghina, County Cork, in Eire.

Not so long ago I was on vacation and renewed acquaintanceship with a former fellow-seminarian. He proved to be an entertaining companion and could converse learnedly on the fine points of his thoroughbred mare, or on the beef-producing qualities of the grass lands of his native county. But I discovered before vacation ended that he could discuss equally well and enthusiastically the latest as well as the most ancient in spiritual reading.

I had been taking things easy in the mornings, giving myself but little time for preparation for Mass. I had bluffed myself (and how very easy it is to do it!) into thinking I needed plenty of rest and sleep so as to be fortified for my priestly duties on my return to my pastoral work.

As if a half hour made any appreciable difference to my physical well-being!

As if I could not have shortened my nightly walk along the shore, or my nocturnal "ludus cum fratribus"!

As if that thirty minutes before Mass were not worth the world and all as regards God, my own sanctification, and the good of souls.

One day I discovered by the merest accident that the sacristan was grumbling because my friend was to be found waiting every morning at six outside the church door—and he said Mass at eight. He had two hours preparation for Mass every morning, and a half hour was beyond the bounds of possibility for me.

I had read the words of St. John Chrysostom: "Tantum valet celebratio Missae quantum valet mors Christi in cruce."

And again St. Augustine: "O sacrum et coeleste mysterium, quod per nos Pater et Filius et Spiritus Sanctus operatur! Uno eodemque momento idem Deus qui praesidet in coelis, in manibus vestris est in sacramento altaris. O venerabilis sanctitudo manuum! O felix exercitium! O vere mundi gaudium! Christus tractat Christum, id est sacerdos Dei Filium."

God had exalted me above the angels. Did I expect a special infusion of grace to take the place of preparation for so great a mystery? That good example—given unknowingly — shocked me into realization much more effectively than any meditation I ever made, even more than any retreat lecture I ever heard.

Take again the busy, hard-working priest who can get in a full day's activities, and yet find time for a daily Holy Hour. I see such examples, and am shocked at that blindness that makes me think that—with much more leisure—I could not do the same.

Think again of the example of the dignified and recollected priest in the sacristy before and after Mass as against that of

the "alter Christus" who, while putting on and taking off his vestments, is prepared to discuss anything and everything mundane with one of his confreres. Think of this especially, if the one benefiting—or otherwise—by the example is young and unformed. His attitude towards the Holy Sacrifice may well be influenced immeasurably—for good or evil. Verily "bonum est diffusivum sui."

A Voice of Thunder

Secondly, let us consider this apostolate as between priest and layman. Every visit to the Blessed Sacrament, every hour we take the place of Christ in the tribunal of Penance, every time we comport ourselves with true priestly decorum and courtesy in presence of the laity, all these things speak with a voice of thunder, and make a vast impression, deeper and more lasting than words, and that even when we do not advert to it.

It is universally admitted that men are shy about making the Stations of the Cross, as if Christ did not die for men as well as for women. Only let them see their priests making the Stations regularly, and they will gradually overcome their cowardice and forget human respect.

On one occasion when I went to Confession and told my tale I waited for a word of counsel and absolution. There was a painfully long silence, and then I heard in tones not reminiscent of the gentle Bishop of Geneva: "Anything else?" I replied: "No, Father."

I knelt unsuspecting in my little Hiroshima, for I had not known that my combination of father, physician and judge was an expert in his own form of nuclear fission. There was a slight pause while he adjusted his sights, and opened the bomb bay.

He certainly found his target when he said: "The youngest and most ignorant child in our school is taught to say in those circumstances: 'Please Father I am finished.'" So was I!

The dear man may have had eight ulcers, and I was lacking in the humility becoming a penitent. And I feel I was taught a lesson for the occasions in which I sat on the judge's bench and a defenseless prisoner knelt in the dark.

I recall an occasion when a man, unmindful of the fact that there were two priests present, told a slightly off-color story. His mind was not lily white and the conversation could easily have gathered momentum on the downward plane. One of the priests manifested faint but perceptible signs of disgust and displeasure. The avalanche was halted, and there was increased respect for the priesthood.

In Choir and Sacristy

Thirdly, and lastly, consider our topic from the point of view of children. Psychiatrists are

wont to tell us that childish impressions last a long time, many of them even to the grave.

Now altar boys and choir boys are proverbially giddy and irreverent. It is due in part to the thoughtlessness and immaturity of youth, and possibly also to too much familiarity with sacred persons, places, and things.

When, in my young days, we served Mass for our grand old pastor, we behaved like little angels in the sacristy. It was not fear, for he never had to correct us, and he had a wonderful way with small boys. It was the aura of recollection and sanctity which surrounded him, and quelled our ebullient spirits.

On the other hand, I recall an occasion in which I was punished by a priest in a rather harsh and ill-tempered manner. I remember the shock I got when I discovered that my idol had feet of clay—certainly not of star dust. I was not a prig, not a little "Lord Fauntleroy." It was just that, with the usual idealism of youth and its accompanying clarity of vision, I had looked upon the priest as some one approaching the divine, and above and beyond human frailty.

In the apostolate of example there is but one danger: "Beware of the leaven of the Pharisees, which is hypocrisy" (Luke xii: 1).

There is a simple remedy for this pitfall. Let me ask myself briefly and honestly at the nightly examen: "Has all my work today been for God alone, or has self-aggrandizement been the compelling force behind my actions?"

God and self are opposite poles. Self is ever striving to rear its ugly head under various guises, desire for wealth, power, fame or comfort, and self has a wonderful facility for concealment. If I am working for self, then I am not working for God and I am prostituting my priesthood. My labor is worse than in vain, for I have turned good into evil. Such honest questioning will restore the sense of balance.

Let us, therefore, be filled with the thought of this apostolate. As Christ is our exemplar we ought to be a model for men. "Nihil est quod alios magis ad pietatem et Dei cultum assidue instruat, quam eorum vita et exemplum, qui se divino ministerio dedicarunt" (Trent).

We are on top of the mountain. We are the cynosure of many eyes. Our own people are friendly and loyal and have cast around us a halo of sanctity. Let us not tear it down with our own hands.

Others are frankly neutral or antagonistic. We are on the dissecting table more in these hypercritical days than ever before. Let us so live that we may be a source of help and strength to both strong and fainthearted,

and occasion at least respect in the minds of the neutral and hostile — "Nullam dantem offensionem ne vituperetur ministerium nostrum."

We may never shine in the market places of the world. But we can and should be capable of this "actio sacredotalis," the immense value of which cannot be appraised this side of eternity.

"So let your light shine before men that they, seeing your good works, may glorify your Father who is in Heaven."

JULIE---Or Housekeepers are Hard to Get

"6:00, 7:00, 8:05, 9:00, and 10:00 . . ."

Giving the Layfolk Their Share

Edward F. Garesché, S.J.

We must not quench their initiative

THE Catholic priesthood is indeed a people apart. Dedicated to the loftiest of all human duties, the ambassadorship of Christ, speaking in the name of God to so many congregations and exercising such a dread power over souls, the man who is a priest is set apart from the rest of humanity. Those who have faith, who are good members of the One, Holy, Catholic and Apostolic Church, are given into his hands and put into his power to an almost unrealizable degree.

He touches them at every turn with the hands of Christ. He pours on their infant brows the waters of Baptism, listens to their sins and gives them the pardon of Christ. He witnesses their marriages and under ordinary circumstances he alone can make it right and valid. He offers for them that Sacrifice of the Mass to which they are obliged under pain of mortal sin to come each Sunday morning, and during Mass he preaches to them the word of God. It is he alone who can administer to them the Sacrament of Sacraments. In danger of death, he anoints them with the oil of salvation. He gives them the Viaticum and recites over them the Prayers for the Dying. To be a good Catholic, a man or woman or child must intimately trust and reverence a priest.

But "noblesse oblige." The possession of such powers surely imposes grave obligations. The priest is bound to respect the rights and claims of the faithful, to limit his authority to what Christ willed and the Church ordained, and to have a delicate respect for the dignity of each soul, the sacredness of each individual, even more than other men, because his power is so great.

The well-instructed Catholic laity are frequently and carefully admonished as to their duty toward the priest and the Church which he represents. They are made aware of their spiritual dependence upon him, of their obligations in his regard.

But, it is of equal importance that the priest be as well aware of his commitments to the laity, of the solemn duties he has assumed when he freely is ordained and becomes a priest forever.

The priest is ordained for the people. The people were not created for the priest. If the greatest of all earthly priests, the Vicar of Christ Himself, calls himself the Servant of the Servants of God, how much more should other priests, who have not such unique and ex-

alted dignity, look on themselves as servants of the faithful.

The difference between the religious and the priestly life is that the religious takes his vows and enters on his consecrated life primarily for the sanctification of his own soul and also, of course, for the sanctification of many other souls; but the Church ordains her priests, not primarily for their own benefit, but for the service of the faithful.

Their unearthly and astounding powers are for the sanctification of the people. Their own holiness is indeed required, and mightily aided by the powers of the priesthood. But first of all, they are to offer sacrifice, to baptize, absolve, communicate, anoint, preach and pray for the people of God.

These things are very obvious and easily admitted in principle, but the priest who lives out this principle in practice will be the most serviceable, the most considerate, the most charitable, the most tactful of men. He will study how he may win souls and make them holy. He will arrange all things in the parish for the good of the people. With a happy self-forgetfulness, he will give to each one all he humanly can in the way of spiritual help, encouragement, consolation, and the opportunity to receive all the Sacraments and the sacramentals. Such a one will certainly give the layfolk their full share in all that pertains to them in the work of the parish and in Catholic Action.

Catholic Action

This word, "Catholic Action," has come much to the fore since the days of Pius XI of happy memory. That good and great pontiff, with whom we often had the privilege of an audience, himself defined what he meant by the term. It means the share of the laity in the work of the hierarchy.

The one great purpose of saving souls and sanctifying them, for which the Church was established, is the principal business of all bishops and priests. But evidently, as the Holy Father pointed out, this work in a time like our own is beyond all the united powers of bishops and the clergy, and even of the many religious who aid them. It is the good Catholic people, who are everywhere, who meet everyone, who are busy with every lawful occupation, it is they who can supplement the work of the bishops and priests and religious, to seek and save the sheep who are lost and to keep the faithful safe in the fold.

But to do this work they need two things. First, they need to be taught, informed, encouraged—as to just what they can do and how they can do it in the parish and outside

—and to be given the motives which will sustain them and carry them on through all the difficulties and discouragements which are inevitable in the course of Catholic Action.

Second, they need to be allowed a free hand in all that pertains to their own share of the work and not to be hindered by any but needful regulations and directions. Just as the priest in his parish desires to accomplish his work under the obedience of his bishop and according to the laws of the Church, but without undue regimentation or restriction, so do the laity, and they feel any unnecessary control and restriction on the part of the priest all the more keenly because they know how completely they are in his power and how impossible it is to do anything effective in the parish, or even in the city and the country, without his consent.

This does not mean, of course, that the laity want a free hand without direction or guidance, because they realize that there are considerations and restrictions of which the priest knows, and with which they themselves may not be familiar. But, as grown-up men and women, or even as capable and intelligent young folk, they are accustomed to manage affairs and do work without nagging or restrictive directions that are unnecessary.

Therefore, if the priest treats them as though they were not competent, or always wants them to do things his way, they simply lose courage and withdraw from Catholic Action; or, at least, they do not accomplish what they might have done with different treatment.

The Share Of The Laity

The good pastor himself, used to controlling and directing, and feeling responsibility for everything in the parish, may not realize what is the effect of his domination on the apostolic souls about him or on those who could become apostles.

During the days when we were building up the Queen's Work and organizing the Sodality Movement, we were often asked to go to large and busy parishes to reorganize the sodalities and help them to form sections to perform the various good works of the laity, in honor of the Blessed Mother. It was an interesting and instructive experience and many illuminating instances occurred to confirm what we have said above.

Once, in a large and well-to-do parish we were discussing with the pastor and curates the program of work for the Men's Sodality. As usual, I emphasized the need of giving the men their due share in the planning and the work.

"Select some of the men of the parish for the leaders of the sections," I said, "men who

have ideas and initiative, and they will be able to suggest as well as to carry out what is best for the parish and the church in general."

"Father," said the pastor, "I have observed in this parish that the men do not seem to want to take the lead or to offer their own ideas. We have some very fine men in our sodality who are successful in business and in the professions, but they seem just to sit around at the meetings and wait for me to make suggestions. Even when I call for ideas, they counter by saying, 'Father, what is your idea on the subject?' "

I notice that the curates looked at one another but did not make any remark. However, later in the evening, the pastor came to see me again.

"Father," he said, "I have been thinking about your suggestion, and the reply I gave that our good men did not seem to want to make suggestions and take the initiative. But thinking the matter over, I have come to the honest conclusion that the reason these men were slow about making any suggestions was that they knew only too well that I wanted to do all the planning myself."

It was surely an honest and an honorable confession, and the light which this good pastor saw, as to his own influence in repressing initiative and ideas in his people, was a necessary prelude to giving the layfolk their share, and thus having a truly active and effective organization.

Place For Initiative

Another and more depressing experience, which we may now relate without fear of identification, as it happened so long ago and so far away, was the sturdy effort made to organize a group of sodalities for mutual cooperation. We made earnest efforts to devise a plan of action and build an organization which would be fruitful and do much good. A very prominent Catholic layman agreed to take the presidency of the group, and in spite of many other commitments and engagements, he faithfully attended the organization meetings, which promised a gratifying success.

But a spiritual director was needed, and so application was made to the Most Reverend Bishop to appoint one. He chose a priest whose goodness was without question and who was truly interested in promoting the interests of the Church as he saw them. But when he came to the meetings and listened to the proceedings, he began to lay down the law and give directions in a way that took the initiative out of the hands of the officers.

Especially, he talked to the distinguished president in a way that greatly wounded the good

man, who was accustomed to his own share of deference. After bearing it for a time with Christian meekness, he handed in his resignation, because, he said, he had become convinced that the good priest in question did not want a leader but an office-boy, and he did not consider that he was any longer qualified for that position.

These are, of course, extreme instances, but they illustrate the point that if we want our Catholic laity to do their share of the work of the hierarchy, which is Catholic Action, we must give them their share of management, initiative, and the proposal and carrying-out of ideas. Otherwise they will quietly withdraw from the work at hand, and we shall lose the finest and most effective of our Catholic Actionists. When we consider that our layfolk have a right to this consideration, that the holy Pontiffs have emphasized the share they ought to enjoy in the work of the Church, we can readily see that it is not only expedient, but the duty of the priest thus to treat them as they deserve.

When we observe the work of non-Catholic organizations, we are sometimes struck by the energy and perseverance with which their members carry on their work. The immense sums collected for Protestant missions, especially for their medical work, the amplitude of Protestant and Jewish charities, are sometimes a cause for wonder. Then when we study the propaganda of the Communists and Jehovah's Witnesses and the self-sacrifice and fanatic devotion shown by their members, we wonder what is the reason for such perseverance and diligence.

Many elements enter into the problem. But may it not be that one of the reasons why these people throw themselves with such enthusiasm into their activities is that they are so free and unrestricted in their methods and plans and find themselves so much on their own? We have heard, but we hope that it is not wide-spread, that in some places the Jehovah's Witnesses have enrolled fallen-away Catholics, who, after they become indoctrinated with the fanatic tenets of the sect, throw themselves with self-immolating devotion into the printing and spreading of literature, the invading of homes, and pursuit of proselytes.

In several of our large cities there are large printing plants entirely devoted to turning out millions of copies of their literature—often attacking the Catholic Church and its doctrines. The men and women who do this work are said to receive only their board and lodging and $10 per month for expenses. But each one is told that he or she is a leader; there is no laity, there are no sub-

ordinates apparently, among the Jehovah's Witnesses.

Lay Leadership Can Be Effective

This does not mean, of course, that we can imitate their system or their methods, we who have the divinely-planned and organized Church of Christ for our Mother. But it may point to the fact that if we give our layfolk more freedom, responsibility, and a due consciousness of the dignity and importance of their part in Catholic Action, we may see much more effective help on the part of our laity to the work of the Church.

How much this lay help is needed, who cannot see? There are too few priests and sisters and brothers to fulfill even our present commitment. As parishes multiply, as Catholic charities increase, as the need for more schools and colleges and universities grows, who cannot see that the aid of the laity will be needed more and more in maintaining and expanding the work of the Church?

But when we consider the need for expansion, the hundred million non-churchgoers who are waiting to receive even an opportunity to learn the true Faith, the multitudes of the poor in our big cities and in the lonely places waiting for our ministrations, the need for Catholic Action becomes more and more evident and impressive.

Looking over the fields of the missions ripe for the harvest, we must long for more generous workers and generous givers to rescue as many as we can of the sad millions of pagans who still wait for the gospel.

Our present mission work is great, but when we consider that after 400 years of endeavor, India, which St. Francis Xavier is said to have planned to convert in twenty years, is still less than two percent Catholic; and China, which has been the home of missions for 300 years, ever since the first Jesuit invaded its guarded domain, numbers less than four million Catholics out of a total population of five hundred million, or less than one percent, we can see how great is the need of more missionary effort, supported by more and more generous givers in the United States. If our people could be stirred up to a generosity proportionate to their means, hundreds of millions of dollars could be poured into the mission funds. The American people, who spend nine billion dollars yearly on liquor and thirty billion on games of chance and horse-racing, could amply finance all the mission activities of the Church, and be all the better for a little abstinence, for a bit less excitement.

To do them justice, our Catholic people are capable of aris-

ing to considerable heights of self-denial and sacrifice. They have many natural leaders among them—men and women who can direct and inspire, under the guidance of the clergy, the share of the layfolk in the work of the Church. But these potential leaders are human. They cannot be expected to have arrived at the degree of humility and mortification which will enable them to put up with needless restrictions, to take unreasonable dictation or to have the clergy dominate unduly, works which the lay people themselves know perfectly well they can carry on effectively with credit to all concerned.

If the Priest Could Read Minds . . .

It is very seldom that the layfolk muster up courage to tell the priest what they really think on these matters, but if he could read their minds or even listen to their conversations, one with another, he would doubtless realize much better their view-points and the difficulties which priests cause them by their manner of acting.

Sometimes, indeed, the laity have too exacting an idea of what a priest should be and do, and they take scandal at words and actions and methods when the priest himself is not aware that he is giving any offense. All the more reason, however, for us, one and all, to try to rise above the human weaknesses and the natural inclination to dominate and control, so as to give the layfolk their own and a generous share in the work of the Church.

It is said that a European reputation is like the judgment of posterity. In some similar way, the judgment of the Catholic people concerning their priests, may with restrictions and limitations, be an indication of the judgment of the Church. When the people love the priest, praise him as a man of justice and kindness, fairness and zeal, when they call him holy and blessed and are eager to do their share to help in his work of saving souls, when they respond to his least suggestion and work unsparingly to carry out his assignments of Catholic Action, when they open their hearts to him without reserve and trust to his leadership, while still retaining their own initiative and self-respect, then it is most likely that here is a priest after the heart of the Church, which is the Heart of Christ.

Such a priest will have no difficulty in giving the laity their due share in all things, in Catholic Action, in the Apostolate of the parish, in the work of the missions, in initiative, credit for well-doing, the due management of their own affairs—in all things, in short, in which Christ and His Church desire him to have a full and constant, a right and judicious share.

Some Last-Mass Problems

The late-comers and the crowd at the back

John T. Marehomme

SOME people will be late for every Mass and a good pastor will recognize the fact. Purses can't be found at the last minute and men will sometimes cut themselves shaving.

But that hundreds of parishioners will be late for the last Mass, should not be allowed for and accepted with stoic complacence. Yet many priests contend that nothing can be done. Others make it an issue, but how they treat it leaves much room for improvement.

The attitude that the lateness is odious to the priest himself bears no fruit at all. Belaboring the fact that being late for Mass through one's own fault is a venial sin, does not impress self-indulgent, party-minded, perpetual late-Mass-goers who are one step (if a step at all) ahead of serious sin.

One approach seems to be to preach the fact calmly that lateness is an indication of a whole *attitude* — the attitude that God need not be served with any kind of enthusiasm. The fact that one does not give himself to God completely enough to get to Mass on time, is a good indication of lack of love. Once love for God is gone, faith is no longer quickened and easily dies.

Experience in the confessional has shown that tardiness for Mass is the previous step to missing Mass altogether, and missing Mass often leads to loss of faith. Preach, therefore, the terrible consequences of something that is to the faithful apparently a very small matter: lateness often leads to loss of faith.

Granting that tardiness will not be done away with overnight, there is still another difficulty. Until the people of a particular parish are led to the virtue of serving God completely and enthusiastically, what is to be done with those who do come late?

They simply will not march down the aisle before the gaze of hundreds to the few entirely empty pews which are usually those in the center aisle right under the lectern or pulpit. We may be sure that the majority of latecomers do not relish standing (what with tired bodies and high heels, etc.), but they choose it as the lesser of two evils rather than parade late down the aisle.

As a result, they bunch around the back of the church, stand in the doorways, and even overflow into the vestibule. All this, while there are pews entirely vacant! The word of God is missed or partially understood as they have the usual distractions at the rear of the

church to contend with — and the faith still "comes by hearing."

Now there is a *partial* solution if the pastor will have a *courageous* group of personally well-trained ushers (who are such in the real sense of the term) specifically instructed in the fine art of handling latecomers by making certain that each pew has its capacity number. We make this point because many ushers are content to be collection takers only and nothing more.

Rope Off The Last Pews

But there is another more complete solution that some may label novel or revolutionary simply because it may be a little different and untried. As far as the knowledge of this writer goes he has never seen or heard of it attempted in any church.*

It is the idea — borrowed somewhat from theater technique — of roping off the last four or five pews across the back of the church. This can be done very decorously with plush covered rope or chain such as one sees in a theater.

The pews are roped off before the last Mass; those who come to the Mass on time must naturally take pews in front of the roped off section. This will tend to make the whole congregation go to the front a little more.

Only when the bunching at the rear of the church begins, usually about the time of the epistle, would the ushers take the barrier from *all but the last pew*. The latecomers would welcome this thoughtful consideration shown to them. Only the absolute die-hards (always an unexplainable, unreasonable few) would resist an open pew just several feet away from them. The last pew could be utilized for those who arrive even later — during the sermon, for instance.

Among objections there might be some validity to the argument that roping off the last pews, when this becomes a known fact, will tend to make parishioners take refuge in this fact so that they won't worry about being on time. Even so, considerateness for the lukewarm, undeserving of it as they may be, will endear them just a little bit more to the parish and the pastor who is thinking of them.

Pastoral experience teaches us that kindness returns more lukewarm persons to the practice of the faith than strictness. The lukewarm person with his guilty conscience is already sensitive.

At least, the latecomers will be comfortable and receptive as they take part (we hope) in the sacrifice of the Mass and listen to the word of God.

*We have seen it done in several churches. And it works.— Editors.

Code and Cult

J. M. Marbach, J.C.D.

Questions may be submitted to the editors

WHAT is the regulation governing the Votive Mass of Christ the Priest on the first Thursday of each month?

On the first Thursday of the month, one Votive Mass of Christ the Priest may be offered in any church or oratory where, with the approval of the Ordinary, special exercises of piety are held for the sanctification of the priests of the whole world.

This Votive Mass is not allowed on a feast that ranks as a double of the first or second class, nor any feast, vigil or octave of Our Lord, nor on All Souls Day, nor on Jan. 2, 3, 4, if the Mass *Puer natus* is scheduled. The exercises of piety and the Mass may be had on the first Saturday instead of the first Thursday, with the consent of the Ordinary.—Sacred Congregation of Rites, March 11, 1936—*Acta Apostolicae Sedis,* XXVIII (1936), 240-241.

These *"pecularia exercitia pietatis"* could be the Litanies of the Most Holy Name of Jesus, or of the Sacred Heart, Our Blessed Mother, St. Joseph, or of All the Saints, and the Rosary.

Is it true that the sick may now receive Holy Communion even daily after taking some medicine and liquid?

Yes, this is now allowed for the sick in the United States, since the Bishops have received very liberal faculties as renewed by the Holy See.

On April 28, 1952, Pope Pius XII granted to the Bishops of the United States a very liberal faculty (to be in effect for three years) of dispensing those who are sick in hospitals or in private homes, from the law of the Eucharistic Fast so that the sick may receive Holy Communion after taking medicine or liquid. The word "daily" does not appear in the Rescript (Sacred Congregation of the Sacraments, n. 3090/52) but since no time elements are mentioned, it is generally accepted that now the sick in the United States may be dispensed in order that they may receive Holy Communion even daily during the illness.

However, it is important to note that the Bishop of each diocese must either grant the dispensation himself in each case, or he must subdelegate this general power to the priests of his diocese. This mitigated Eucharistic Fast privilege is not a grant to the sick directly; it is rather a grant of faculty to the Bishops of the United

States. In an eastern diocese, the Bishop sent a summary of the decree of the Sacred Congregation of the Sacraments to each priest and added:

"With regard to the laity, the Bishop hereby subdelegates all priests who enjoy the ordinary faculties of the diocese, to dispense lay subjects of this jurisdiction, provided the sick qualify under the conditions set forth. This subdelegation remains in effect until April 28, 1955."

The Bishop in the same letter to his priests expressly dispensed all sick priests and sick religious sisters and brothers from the Eucharistic Fast so that they might receive Holy Communion daily after some medicine or liquid; the Bishop reminded the priests of course that in their case it did not mean that they could celebrate Mass after taking some medicine or liquid, but that they could receive Holy Communion *"more laicorum."*

We may conclude therefore that the various conditions and restrictions of Canon 858.2 — once or twice a week for those sick a month without an indication of a quick recovery, etc. —are again abrogated for the United States, for three years at least.

Has the Holy See declared anything officially in relation to the alleged visions of Our Blessed Mother at Heroldsbach in the Archdiocese of Bamberg, Germany?

The Cardinals of the Holy Office on July 25, 1951, issued the following decree, approved by the Pope:

"Constare praedictas visiones non esse supernaturales; proindeque prohiberi relativum cultum in loco supradicto et alibi exhibitum; sacerdotes vero qui eidem illicito cultui in posterum interfuerint, incurrere ipso facto suspensionem a divinis" —*Acta Apostolicae Sedis*, XLIII (1951), 561.

Thus, despite some newspaper accounts, the laity are not automatically excommunicated for visiting the scene of the alleged visions, according to the above decree of the Holy Office. It has however happened that the Archbishop of Bamberg has publicly excommunicated certain lay persons for continuing to foster this cult.

My ordination anniversary falls on Dec. 8th. May I add the Oration "Pro seipso sacerdote" in the Mass that day?

No; this Oration is prohibited on doubles of the first class (also prohibited on Palm Sunday and the Vigils of Christmas and Pentecost). You may add the Oration to the Collect of the Mass of the next day.

I am instructing an Orthodox man in the Faith; shall I baptize him conditionally?

If you actually have the record of the Orthodox baptism,

there seems no need of a conditional baptism. This seems implied in the Instruction of the Holy See on receiving Russian Schismatics into the Church — Bouscaren, *Digest,* I, 851.

This same Instruction reminds the priests that in the course of their explanations of the doctrines of the Faith they should explain the dignity and beauty of the Eastern Rites so that the convert from Orthodoxy might choose his Rite in the Church.

Does the Latin Code say anything about those late Sunday Masses?

The common law of the Church states that Mass should begin not earlier than one hour before dawn, nor later than one hour after noon (Canon 821).

Thus we should not, it seems to me, restrict the time of our Masses when the Church herself allows so much latitude. I believe it is rather a problem involved in the shortage of priests. If however in your parish there are three priests there seems no reason why six Masses cannot be offered to give the faithful every opportunity to attend whatever Mass they desire.

Some persistent announcements and clear sermons will emphasize to the people that after a week's work there is nothing wrong with a late sleep on Sunday but that on rising they should keep the Eucharistic Fast and receive Holy Communion.

Is it true that the "Workingman's Indult" is no longer in effect?

It is no longer in effect. At the November, 1951 meeting of the American Bishops in Washington new regulations on Fast and Abstinence were agreed upon by the Bishops; each Bishop was to promulgate the new rules in his own diocese.

The "Workingman's Indult" is then a thing of the past; now (if your Bishop has promulgated these regulations) all the faithful without exception may eat meat once a day at the principal meal on the Ember Wednesdays and Saturdays, and also on the Vigils of Pentecost and All Saints.

There is an Eastern Catholic man who wants to marry a Latin girl of my parish in my parish church. The law decrees that the marriage should take place in the Rite of the groom. May I secure a dispensation from this rule?

Ask your Chancery to present the case to the Apostolic Delegate, who will, if he judges the case favorably, grant a rescript of dispensation in view of special faculties he has received from the Holy See.

Every life is a work of art shaped by the man who lives it. —G. L. Dickinson.

Sermon Suggestions

November-December

✠ *J. F. Noll, D.D.*

Twenty-Fourth Sunday After Pentecost

November 16, 1952

Sorrowful Mysteries

SECTARIAN papers and magazines and Protestant pamphlets never cease telling their people that Catholics make little of Christ's redemption. A recent pamphlet published by the Moody Bible Institute told the Protestant people that Catholics know nothing about Christ and that they need to be taught about Him. But every time the Catholic says his Rosary—and that should be every day of his life from now on—he not only thinks of Christ but meditates on His life, death and resurrection.

In our last chat, we pointed out how easy it is to meditate on the Joyful Mysteries if we only draw a mental picture of them while saying the beads. The same would apply to the Sorrowful Mysteries. Every Catholic child, from the first grade of school up, knows more than the average non-Catholic about the passion and death of Christ.

Some Thoughts to Develop:

While reciting the five Sorrowful Mysteries we actually visit with Jesus in the Garden of Gethsemane when He undergoes His bloody agony. We see Judas betray Him into the hands of His enemies. We are present with Him when His flesh is torn into shreds at the pillar of the scourging. We are with Him when He is mocked and spit on and insulted and crowned with thorns as a mock king. We follow Him along the way of the cross from the time that He leaves the court of Pilate until He is buried.

Incidentally, we might mention here that one can simultaneously follow the fourth and fifth Sorrowful Mysteries while making the way of the cross.

Yes, Catholics know Christ better than the people of any other religion, but they keep the knowledge all to themselves.

What is the significance of the Crucifix in our homes, in every classroom of our schools, of our Rosary itself, if we do not make more of Christ's death than others do? Even those who attribute their salvation to the mere faith they have in Christ as Saviour seem to be afraid of the Crucifix. They want only an empty cross. St. Paul declared that he knew nothing but "Christ and Him **crucified.**" The mere cross does not tell that story. Even the Ku Kluxers erect

crosses. We find them along the roadside where people met their death in accidents. They were placed over the graves of our heroic dead in France. But their purpose was not to teach the lesson of the redemption of Christ on the cross.

Hence if non-Catholics knew the Rosary better they would need no other argument in favor of the Catholic position towards the common Savior.

Conclusion: We believe that Protestants could become as interested in the Rosary as we are. They would not hesitate even to honor Mary, as we do, if they understood our reasons for that honor, and in just what it consists.

Last Sunday After Pentecost

November 23, 1952

The Rosary Is Scriptural

IN OUR last Chat we promised to explain the reason why we pay high honor, but not that of adoration, to Mary, the Mother of Jesus and our own. A little story may bring home the point, and teach a lesson to your non-Catholic friends.

Some Thoughts to Develop:

Two years ago a man who posed as an ex-priest, but who had never received the Sacrament of Holy Orders, talked in a Presbyterian church in Chicago on Mariolatry. A Catholic gentleman, who read an advertisement in the daily paper that this lecture was to take place, attended it. The speaker represented that Catholics know very little about Christ and pay very little attention to Him, while they pay divine honors to Christ's Mother. He contrasted what he called the Catholic position with that of the Protestant, which completely sidetracks Mary in favor of Christ, the personal Savior of the individual.

After the bogus priest finished, the Catholic gentleman, observing that nearly all the Protestant people in church had copies of the Bible with them, asked whether they would take the trouble to open them at the first chapter of Luke. He offered to read that chapter for them. It speaks of the unparalleled honor paid to Mary by God himself. He noted that there was a real panegyric of Mary pronounced by an Archangel from Heaven. The people seemed to be astounded, and one of them arose to ask whether the gentleman was actually reading from a Protestant Bible. When he assured him that he was, he also told the audience that he had not finished yet, and that he wanted them to follow him as he read about Mary's visit to her cousin, St. Elizabeth, who, under the inspiration of the Holy Ghost, called her the "mother of her Lord." Then he read Mary's Magnificat, also chanted under the inspiration of the Holy Ghost, declaring that "henceforth all generations shall call me blessed" (Luke I, 48).

The same person who had asked whether he was reading the Protestant Bible said to the minister and the congregation: "It looks as

though the Catholics are the ones who are following Holy Scripture and not we."

Since the whole congregation became interested, the Catholic gentleman walked up to the rostrum, and frankly pointed out to them how they had been reared in prejudice, and to actually dislike her whom God called "blessed among women," the mother of the Savior, whom they eulogized so warmly.

Then he questioned the one who delivered the lecture to a degree that he convinced the entire audience that they were listening to an imposter.

That chapter of St. Luke makes clear which religious group is on the right side of Christ and of Mary. Does not disrespect shown Mary reflect on her own Divine Son? The royal Prophet tells us that the Lord Himself "honors His friends exceedingly." If Mary, under divine inspiration, foretold that all generations would call her blessed, and if, as a matter of fact, only Catholics have called her that, all through the centuries, then they must be the generation which God recognizes. If she was the only creature immaculately conceived, then approaching the Sacred Heart of Jesus through her Immaculate Heart is a reasonable way. If she was immaculately conceived it was not necessary for her to die. Hence the doctrine of the Assumption of her body into Heaven after her death, which she herself willed in imitation of her Son, seems exceedingly reasonable.

If Christ came into the world through Mary, then the Fatima message calling on the world to return to Christ through her, seems most plausible.

If Christ, in His last words on the cross, bequeathed her to us as our Mother, then it is our duty to honor her, to love her, and since she was the sinless one, to imitate her.

Conclusion: If you are in the least manner chivalrous, you should come to the defense of Mary against the silly prejudices which prevent her acceptance by non-Catholics, and be a devoted client and a humble seeker of grace through her. Mean what you say when you ask her to pray for you "now and at the hour of your death."

First Sunday Of Advent

November 30, 1952

The Rosary Is Scriptural

HAVE you ever reflected on the beauty, the Biblical backing, and the hundreds of years of tradition behind the Rosary?

Our non-Catholic friends do not understand it at all. They are told that Catholics "count the beads," and are guilty of "vain repetitions" in reciting the Rosary.

Then many of them have heard Catholics say the rosary or answer other prayers in church and have not been edified at all, because responses are so rapid and seem-

ingly without feeling. There is much merit to this criticism.

But the Rosary itself has a body as well as a soul. The body is constituted of beads grouped in bands of ten called decades, each ten separated from the other by a larger bead. The full rosary consists of fifteen decades. The beads which you carry in your pocket and recite, whether in church or at home, constitute only one-third of the entire Rosary.

The prayers said on these beads are official prayers of the Church; they are prayers which have come down from Heaven.

Some Thoughts To Develop:

The Lord's Prayer, or the "Our Father" was composed by Christ Himself when He was asked by the Apostles that He teach them how to pray.

The Hail Mary was borrowed from the lips of the Archangel Gabriel, who, according to St. Luke, represented Almighty God Himself. Hence the Heavenly Father composed what we call the first part of the Hail Mary, which contains praise of Mary as the greatest favorite of God, praise of her immaculateness and praise for the honor which became hers as the Mother of the Son of God. In adding a few words to the message of the Archangel, the Church would merely make a prayer out of it, and call upon her, who is so close to God, to "pray for us sinners now and at the hour of our death."

Hence while the mechanical part of the Rosary is constituted of beads, Catholics do not "count beads." It is true that they repeat the same identical salutation many times while reciting even only a part of the Rosary, but they are not "vain repetitions." They are the sort of repetitions which the blessed in Heaven use in their praises of God, "Holy, Holy, Holy."

The Evangelist tells us that Christ uttered the self same prayer three times in the Garden of Gethsemane. Certainly those prayers were not "vain repetitions."

But the soul of the Rosary consists of contemplation of the greatest events in the lives of Christ and of Mary. It is the most Biblically popular devotion there is. You have probably listened to Father Peyton's Family Rosary over the air. The best of Hollywood's stars have participated in it. Among these participants there was always one who read the Scriptural background.

For the Joyful Mysteries the narrator read the Bible story about the visit of the Archangel Gabriel to Mary; then before the next decade the story of the visitation of Mary to her cousin St. Elizabeth and what happened on that occasion; before the third decade, the story of Bethlehem where the Son of God was born as the loveable Babe; before the fourth decade, the story of the presentation of Jesus in the Temple, and St. Simeon's prophecy; before the fifth decade, the story of the loss of Jesus when he was 12 years old, and the finding of Him in the Temple.

Protestants accuse Catholics of not knowing much about the Bible, but they surely know more about the life of Christ than Protestants do, merely from the recitation of the Rosary. They also know more about the Passion and death of Christ, of the cruel sufferings He

underwent for the salvation of man. These are all contemplated during the recitation of the five Sorrowful Mysteries.

In a similar manner Catholics know more about the glorious life of Christ, His resurrection, His return to Heaven, and of the beginnings of the operation of the Holy Spirit in the Church, of the Assumption of Mary into Heaven and of her coronation. Therefore, as we have noted, the Rosary is most Biblical, and for 700 years it has been fostered in all nations.

Conclusion: During apparitions of Mary in the past centuries she was always seen carrying the Rosary and recommending its use by every Catholic.

Second Sunday Of Advent

December 7, 1952

Scripture Reading

ADVENT would be a very good time for special reading of the Scriptures.

In neglecting the reading of the Scriptures, we are losing a most important means of contact with God.

Some Thoughts To Develop:

Protestantism, such as it is, has been held together for four centuries by the Bible. Now with the waning interest in the Bible among Protestants, religion and belief is disintegrating very fast. The old-fashioned Protestants were very devoted to the Sacred Writings. True, they understood little of the meaning and background of much of the Scriptures, but the sacred word alone seems to have held them to God when nearly every other means of contact was gone.

We Catholics, on the contrary, come into contact with the Sacred Text more or less by accident. We have the Epistle and Gospel at Mass and sometimes a lesson from the Old Testament, but unless we study the Scriptures at home, our hearing of the Word is limited to the reading of a few excerpts by the priest after the announcements on Sunday. It is really surprising how little of even the New Testament we hear. Yet there are a few Catholics who imagine the whole Bible is read to them in the course of a year. This is really regrettable.

It would be a fine thing if some families were to take the New Testament, look for the passages read on any particular Sunday, and then sit down together for a few minutes and read the whole chapter from which those passages were taken. It is amazing how much devotion and love of religion can come from a practice like that.

Or a little group of friends might gather every so often and systematically read the four gospels, the Acts of the Apostles and the Epistles from the New Testament; and perhaps the Psalms, the Book of Proverbs, the Book of Wisdom from the Old Testament.

Conclusion: At any rate, we suggest you read in private the whole chapter from which the excerpts were taken for this morning's Mass both for the Epistle and the Gospel. You will be deeply impressed by the effect the holy Word of God can have on you.

Third Sunday Of Advent

December 14, 1952

Duty Of Avoiding Sadness

IN the middle of Advent and of Lent the Church encourages us to be cheerful. Times of penance need not be times of morbidity.

A disposition of continual sadness can do serious damage.

Some Thoughts To Develop:

You know there are seven Capital Sins. They are called capital sins because they are the source of other sins.

Well, centuries ago there was an eighth capital sin — Sadness. Too bad it was dropped from the list. It causes a terrible amount of harm, particularly if it is a disposition of discouragement.

You find many people who are habitually sad. Most of them have developed a sort of liking for sadness; it disturbs them to have to be cheerful.

Sometimes they nourish themselves on self-sympathy. They feel bad for themselves. They tell themselves there is nothing to be happy about. And therefore, what is the use of trying to be good or please God?

Everyone knows there are people with enormous troubles to bear. But isn't it a fact that those with the worst troubles seem to be surprisingly cheerful? It is heroic sometimes. How God must love them! And yet you see some who sulk for a week or a month because some little thing goes wrong.

When the devil cannot find a better way of getting people to sin, he makes them sad and discouraged; makes them feel bad for themselves; and the first thing you know they are ready to break away from God.

Conclusion: Anyone who looks at his faults and shortcomings cannot help feeling bad about them; but if you end up by saying: "What's the use of trying?" you are giving in to discouragement and sadness.

The best way to think is this: "I know I have many faults to overcome, but Our Lord will give me ever so much grace, especially during Advent, and I am going to be very energetic and cheerful in my efforts to improve."

Has He?

Every man has the right to utter what he thinks to be the truth, and every man has a right to knock him down for it.

—Samuel Johnson

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MISCELLANEOUS

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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is 75c per year. Copies of the list in quantity are priced at 1c each.

Accept Mary, the Assumption Follows

From London comes word that a leading Protestant intellectual has punctured the loud Anglican objections to the definition of the dogma of the Assumption.

Karl Barth, Europe's most famous Protestant theologian and an enemy of the Catholic Church, declared that once we accept the Catholic doctrine on Mary's role in salvation, the Assumption logically follows.—**Our Lady of the Cape.**

Leadership

An old colored preacher was praying with great oratorical effects in the midst of a violent hurricane down south. As the earth quivered and the heavens roared, he cried out, "Send us the spirit of the children of Israel the children of Moses, the children of the Promised Land."

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Book Reviews

The Priest in Union With Christ

by R. Garrigou-Lagrange, O.P.

The Newman Press, Westminster, Md., 1952, pp. 220, $3.00

WHILE not every priest has read something of his work, it seems reasonable enough to say that there are few priests who have not heard the name of Father Garrigou-Lagrange. Even to the uninformed it is a great name in the field of spiritual writing. And to those who have studied his books it identifies one of the keenest pens now writing on dogmatic and ascetic themes.

For this reason the reviewer approaches one of Father Garrigou-Lagrange's books with genuine respect. He expects to find in it serious scholarship, razor-edge reasoning, and both intellectual and spiritual enlightenment. And, indeed, of just such elements is *The Priest In Union With Christ* compounded.

The book is divided into three parts. The first section treats of the dogmatic foundation of the priesthood, examining both the priesthood of Christ and our own priesthood. The second part considers the interior life of the priest; and the third is concerned with the priest's ministry.

From the opening page it is apparent that the author purposes to uncover the deepest principles underlying the various facets of the priesthood. There is not a wasted word, no striving after literary beauty. Yet there is a kind of relentlessness of purpose that seems to blend paragraph into paragraph and chapter into chapter.

Here there is nothing "pious," in the pejorative sense of that word. There is nothing to make a priest feel "good," although there is much to make him feel humble. There is nothing calculated to terrify, but it is only the perfect priest who will read (one would do better to write "meditate") the book without recognizing and repenting of some personal failing.

Not every idea in the book is new, of course; but many of the ideas get scant treatment in other, more pragmatic "handbooks" on the priesthood. This is to be expected. Father Garrigou-Lagrange is the master in his field.

In fact, if any adverse criticism can be leveled at the book, it is pertinent only when the author goes a bit out of his field and writes on the mechanics of preaching and composing sermons. This reviewer feels that two chapters, at least, had been better left to homiletics experts.

Such criticism, however, seems picayune when the work is considered as a whole. Its total impact is such that it must be ranked with the best.—Raymond Wm. Gribbin, Baltimore.

Suffering With Christ

an anthology of
Dom Columba Marmion, O.S.B.

The Newman Press, Westminster, Md., 1952, $3.75

TO those who know the writings of Dom Columba Marmion, O.S.B., and something of his life, it will come as a surprise that there is now another new book bearing his signature. And when it is learned that this new book is an anthology, the initial stirrings of enthusiasm may begin to relax. Yet it would be unfortunate if any admirer of the holy Abbot were to neglect "Suffering With Christ."

Here is a strikingly coherent mosaic of Marmion writings that has for its purpose to show how holiness can be achieved through the patient and loving acceptance of trials and suffering in union with Christ, on the Pauline principle of filling up in one's self what is wanting in the suffering of Christ. If the book were to do no more than illumine for its readers this deep, almost paradoxical principle, it would be doing much. But it does do more.

The first portion of the work is given to a rehearsal of Christ's precise role in God's program of salvation, the accent being as much on His interior dispositions as on His divine, redemptive acts. And while it is true that neither can in reality be separated from the other, it is also true that through

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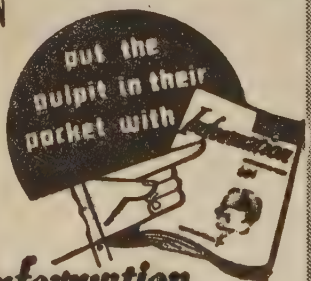

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frailty and forgetfulness many of us do make such a separation in our own thinking. The result is a fogginess in our appreciation of what Christ really did for us.

The rest of the work shows how individuals co-operate in the work of redemption and achieve personal holiness by a deliberate willful sharing in Christ's Passion. The touch here is masterful. Subtle repetition and the piercing examination of scriptural texts (so characteristic of Abbot Marmion's writings) blend to create a most appealing plea for holiness.

Aside from the frequent Latin quotations (which are usually translated) this would seem to be a book that any intelligent layman can read and understand with some effort but little real difficulty. It deserves a place by the bedside of every Catholic shut-in. And its clearly focused doctrine should be of genuine assistance to the priest as he strives in the secrecy of the confessional to bring peace to those souls who appear to be carrying more than their share of the world's burdens.—Raymond Wm. Gribbin, Baltimore.

Cathedrals in the Wilderness

by J. Herman Schauinger

Bruce Publishing Co., Milwaukee, 1952, pp. 334, index, $4.00

WHEN he was appointed Bishop of Bardstown over his many protests, he found himself in a wilderness. He wrote in his abject poverty, "If a waterproof riding coat with a hat and several pairs of shoes could be sent me, I should

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The New England Proverb
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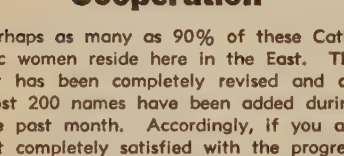

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be greatly obliged, for these things are extremely expensive at Bardstown and besides I am penniless."

He was never, thereafter, to be far from penniless, but he grew rich in "wisdom and age and grace." By the year 1835 he found, upon a tour of Europe in behalf of the Propagation of the Faith, that he was famous. His reputation had preceded him and he took the old world by storm. Again to his acute discomfiture, for his humility never left him.

The Holy Father greeted him most fraternally and insisted on keeping him at Rome as long as possible; he was welcomed by royalty; there were persistent rumors of miracles he had wrought—and this distressed him most of all.

We are speaking of Bishop Flaget, a saintly Sulpician who began to lay the foundations of the Church of the West. Perhaps you have never heard his name.

Says the author of **Cathedrals in the Wilderness** quite apropos: "The name of Flaget is almost entirely unknown to any but the specialist . . ." It is his laudable undertaking to remove this gap in the knowledge of elementary history, to undo the unconscious wrong. He rightly feels that it is "to be regretted that the man who was such an exact copy of his gentle divine Master, who set all France agog, who stimulated emulation on the part of the hierarchy, who aroused the admiration of the College of Cardinals and the affection of several popes, and who was even credited with working mira-

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cles, lives in so few memories today."

J. Herman Schauinger, author also of another solid book in this field, *William Gaston, Carolinian,* is quite familiar with the sources of early American Church history, wears his learning highly, and provides us with a fascinating story of the hardships, the courage, the zeal, not only of Flaget but of many other pioneers in the Faith. The names of Carroll, of David, of Nerinckx, of Bruté and Richard, of England, illuminate his pages and their deeds are copiously narrated. One sees God's providence manifested time after time, as diocese after diocese splits off from what is now Louisville and takes its rightful place in the Catholic life of America.

This is a story everyone should read. It is aimed at anyone who has even the faintest sense of history. The author has made it easy, at that, what with his simple style, his mastery of details, and above all the rich raw material he had at hand—G. J. Gustafson, S.S.

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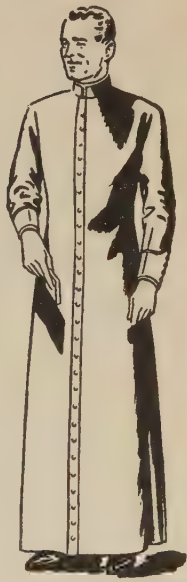

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She invited Catholics and non-Catholics, with one monk, Thomas Merton, and one nun, Sister Madeleva, to relieve the otherwise total layness of the group. Most of the authors had never previously written of a saint and none had made a habit of it.

The result is a delightful departure from the cloyingly pietistic school of hagiography which portrays the saint as a superhuman character who is indeed constantly assaulted by temptation but is constitutionally unable to yield to it. It is a sheer invention of religiosity, as Mrs. Luce points out in her introductory chapter, to depict a saint as a human being who does deeds of spiritual derring-do of which no mere mortal is capable.

Throughout the book echoes the refrain that the essential significance of the lives of the saints lies in the fact that they were sinners like ourselves, trying like ourselves to combat sin. The chief difference between them and us is that they kept on trying. They did it because they believed that the revision and editing of sinner into saint is done not by man's pen but by stern discipline abetted by God's unfailing grace.

The list of contributors includes some of the most brilliant stylists of our day, such as Evelyn Waugh, Bruce Marshall, Alfred Noyes, Rebecca West, Thomas Merton, Barbara Ward, and Karl Stern. All display a mastery of the life of the particular saint about whom they write and, because the choice was their own, they write with an infectious enthusiasm.

Considering the abundance of saints it is, however, a bit difficult to understand why the editor permitted in two instances the same saint to be depicted by two writers. St. Francis of Assisi is depicted by both Paul Gallico and Vincent Sheehan, and St. John of the Cross gets a double treatment at the hands of Kurt Reinhardt and Thomas Merton.

Evidently striving to herald a departure from the traditional type of hagiography, the publishers have incorporated seven drawings as illustrations, all pronouncedly in the modern mood. Indeed, so ultra-modern, cubistic and surrealist is the frontispiece that no one in the world or out of it could possibly guess what it is designed to illustrate were the title not given. Even then the mystery still remains.

But these are microscopic de-

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tails which do not appreciably impair the superlative value of this magnificent and brilliant work. It can be read, and it should be read, by people of all faiths, to their immense profit and endless delight. It deserves to be a best seller on everyone's list. — John A. O'Brien, Ph. D., Notre Dame.

Currente Calamo

Continued from page 814

still fairly young, he had already made a name for himself as a scholar, teacher, and orator. Hence, the Bavarian Government considered him for the Bishopric of Speyer. According to the Concordat then in effect, the Government had the right to present the Holy See with a list of candidates for Bavarian Sees.

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Correspondence

Correction on 'The Vernacular Versions'

Editor:

THE article on "The Vernacular Versions" in the October issue of THE PRIEST begins both columns of the Survey on p. 753 in the same way. The second column should be corrected to read "For public disputations, for quotations, etc." Only then will the statement hold good.

Sincerely in Christ,
Bernard J. Le Frois, S.V.D.
1325 Quincy Street, N.E.
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The Leonine Prayers

Editor:

MY wife brought back a copy of OUR SUNDAY VISITOR from Mass at Santa Susanna a few Sundays ago and I have chosen your

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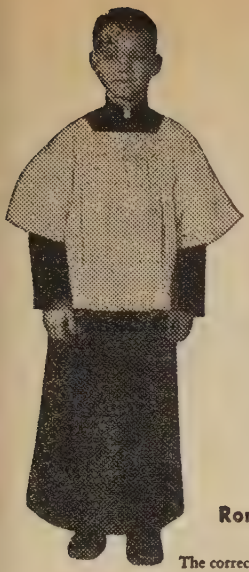

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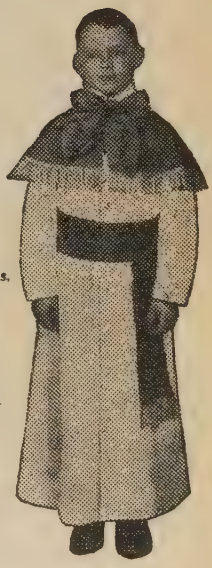

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name from the masthead as the person to bother with a notion that has been in my mind for some time: the possibilities of a crusade of prayer based on the prayers after low Mass ordered by the Holy See "pro Russia."

As, of course, you know better than I, Pope Pius XI in the Secret Consistory of April 30, 1930 (*Acta Apostolicae Sedis,* Ann. XXII, Vol. XII, Num, 7. p, 301) ordered a change in the intention for the prayers from that which had been set by Leo XIII, the general well-being of the Church, to the more specific one "pro Russia." That decision, made at the moment when the world's "Liberals" were stirring so vigorously and even traitorously in the service of the God Who Failed, seems to me to be a brilliant working of the spiritual radar of the Church—looking over the horizon of the future at the thing the whole world can now see. I am not sure that we have done enough about the recommendation that the Holy Father made—of the high practicality of the thing he ordered—in the light of his knowledge and insight.

Both the text and the context of His pronouncement will, I think, suggest things to you. I have found this portion of the text particularly suggestive: ". . . id ipsum Episcopi atque uterque clerus *populares suos, vel sacro adsantes quoslibet, studiosissime* moneant, in eorundumque memoriam *saepenumero revocent.*" The practice of my pastor—Monsignor Cartwright of St. Matthew's Cathedral, in Washington, D.C.—first made me curious about the use of

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these prayers. Two years ago, he arranged that talks be given from the pulpit on the intention of the prayers and that the prayers be led at all the Sunday Masses by a priest from the pulpit. My small suggestion amounts to no more than that this practice might very profitably be followed more generally than it now seems to be.

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That kind of publicizing of the intention seems to me to be most valuable in its intensification of the devotion that can so easily become a routine and slovenly gesture—when it might so easily apply a tremendous force of focused prayer in the fight for the future of Christendom and mankind. The prayers of the simple people at their beads at home were no small force in the support of the fighting men at Lepanto.

As I see it, the main virtue of the form of prayer crusade that the Pope's order suggests might, for the kind of life we have to lead in our time, lie in the fact that it calls for no special apparatus, as it were: that it would be done communally, by the lot of us, the less as well as the more devout, seems to me to have a point.

In any case, I thought it could do no harm to suggest that an article put up by one of your writers might carry the idea far and wide—to be picked up by any

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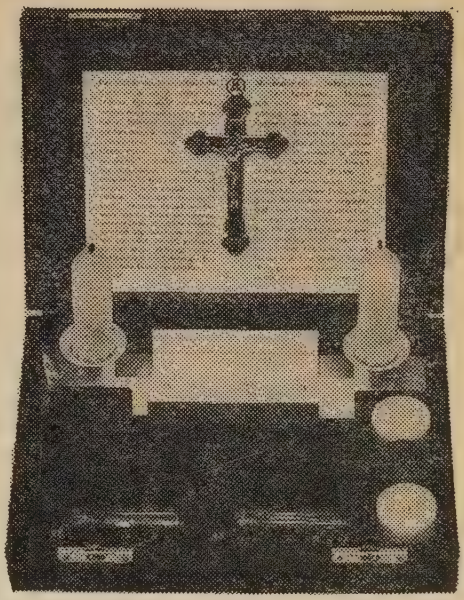

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pastor who might think well of it. I have been very much surprised several times when for a test I have asked groups of instructed and active Catholic groups here what was the intention for the prayers after Mass. People seemed at best to have only a vague idea that there was any "intention" at all. At best they knew only that Pope Leo had set the intention "for the Church." My little popular Italian prayer book, printed in '48, mentions only Pope Leo's direction. Perhaps if our people at home got a stepped-up awareness of the intention, those elsewhere might be brought to see its value and importance for the struggle we are in.

I am a layman, a professor at Georgetown, living in Rome during a year of sabbatical leave.

Most sincerely yours,
John Waldron
Via Salaria 290
Rome, Italy

St. Anthony's Little Joke

Editor:

THOUGHT you might find it interesting to know that over 700 years ago St. Anthony of Padua wrote in a sermon a version of a joke that is still circulating — the one about priests being like road indicators.

Clerici . . . "sunt quasi acervus lapidum, viam tamquam lapides in milliario aliis ostendentes, sed ipsi duri, insensibles, et immobiles permanentes" (Sermo in Dom. III post Pent., Locatelli Ed., p. 679b).

There are any number of good passages in St. Anthony's sermons for priests and religious since the "Sermones" are not sermons to be

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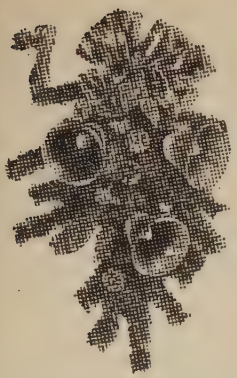

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Secular Priests—Contemplatives?

Editor:

IS there a place in the present order of things for diocesan clergy who will dedicate themselves to the contemplative life of prayer and penance for the spiritual service of their brother diocesan priests? There are, at the moment, groups of secular priests dedicated to special work — the missions, seminary training, rehabilitation. There are priests in many dioceses who are withdrawn from the basic work of parishes to serve in the fields of teaching, charities, administration, and works of national and international scope. For many of these the work is not of a temporary nature; in the interest of the Church and at the disposal of their bishops, they spend their whole lives at tasks

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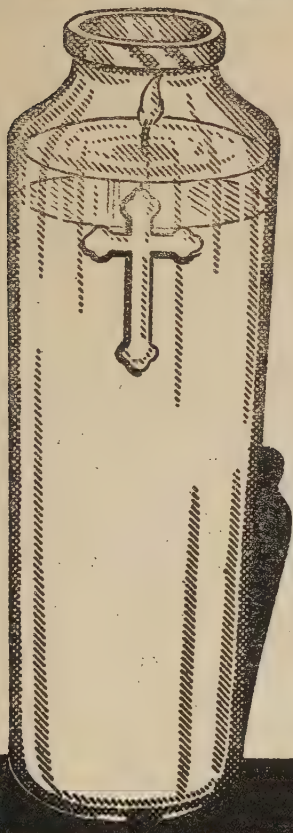

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which contribute only indirectly to the active apostolate.

Is there place within a diocese or an ecclesiastical province for a group of men who would render spiritual service to their fellow diocesans by continuous intercession for the needs of their apostolate? It is true that secular priests share in the intercessory prayers of the contemplative orders, but is it far-fetched to say that the prayers of priests familiar with the specific needs of the secular clergy would be most effective? Would not the prayers and penances of a group of secular priests bring a renewal of zeal to those priests, their brother diocesans, upon whose work the life of the Church so much depends?

An institute of secular priests-contemplatives would stress the importance of the life of prayer and penance without diminishing but rather enhancing the esteem for the active apostolate. While it is true that a priest of the diocesan clergy may petition his bishop to advance to one of the established contemplative groups, would there not be a great stimulus to zeal from a group of men (whose numbers would never be great) who would give their lives to a special need of their brother priests without ceasing to be of their number?

The present existence, in fact the existence for many years, of groups of secular priests who "take no vows other than those involved in the priesthood, who have no bond but that of charity and live in a community only to give their work stability" seems to point the way to the possibility of the formation and survival of an

institute of secular priests-contemplatives. The attitude of the Church expressed in the "Provida Mater Ecclesia" and the subsequent explanatory letters seems to indicate that there is nothing bizarre about the idea. However, this letter would like to provoke discussion of its feasibility.

All details about membership, the mode of life, etc. may be left to God's inspiration and future thinking by those interested. At the moment, the only question is whether the object is worthy of consideration and the times and circumstances propitious.

Sincerely yours,
Hugh Grant

New York City

Appreciates 'Julie'

Editor:

I am glad you are continuing "Julie" and so are many other priests around here. I know of many priests who would not open your magazine for a while, being too busy, but they always sneak a quick look at the cartoon. And many housekeepers are just as enthusiastic as we are. It brings a good laugh into the rectory once a month—and that's something in a country parish!

But there is often a difficulty. Many of us would like to make a scrap book of this feature, but usually the cartoon is square in the middle of a serious article

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Sincerely,
Anonymous

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Sincerely yours,
Name Withheld

New York

Children Starving in India

Editor:

THERE are children starving in my mission. If you're not hungry as you read this, thank God and send me enough to stake some poor youngster to a meal.

Sincerely,
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